

The Beauty (glory) of God-5

1. Understanding the beauty (glory) of God

2 Corinthians 4:6, For God, who said, "Light shall shine out of darkness," is the One who has shone in our hearts to give the light of the knowledge of the glory of God in the face (προσώπῳ) of Christ.

2. Being transformed by the beauty (glory) of the Lord

2 Corinthians 3:18 But we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.

The "Problem" of Evil and Suffering in the Presence of an All-knowing, All-good, All-loving, and All-powerful God (89): Job 38: God & Creation-35 - (The Beauty of God-5)

Philosophical/Theological/Doctrinal/Spiritual Framework

Bible Doctrines

Eschatology
 Thanatology
 Ecclesiology
 Israelology
 Dispensationalism
 Doxology
 Hodology
 Soteriology
 Hamartiology
 Natural Law
 Anthropology
 Angelology
 Pneumatology
 Christology
 Paterology
 Trinitarianism
 Cosmology
 Theology Proper
 Bibliology

P.R. - 32

Hermeneutics

Linguistics

Epistemology

Metaphysics -11

History-8

Reality –Logic 32,
 Truth 32

The Holy Spirit & spiritual virtue in contrast to mystical/functional or Platonizing views of the spiritual life and Christianity:

Galatians 5:16 But I say, walk by the Spirit, and you will not carry out the desire of the flesh. 17 For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please. 18 But if you are led by the Spirit, you are not under the Law. 19 Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, 20 idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, 21 envying, drunkenness, carousing, and things like these . . . 22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithful, 23 gentleness, self-control; against such things there is no law.

Stage 3

Stage 2

Stage 1



Stage 3 – Christian metaphysician

- The believer who becomes a Christian metaphysician has a totally new mindset with regard to the nature of 'Ehyeh/Esse and all of reality.
- Only in metaphysics can a believer really understand the attributes of God.

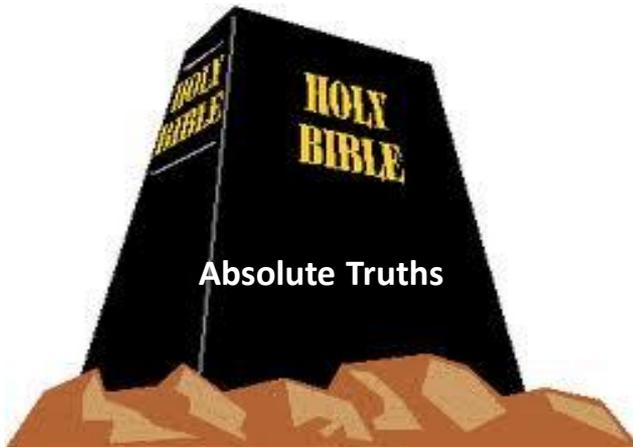
Stage 2 – Christian doctrinal believer

- Through BD, this believer has gained a great deal of divine viewpoint in his soul regarding God and the spiritual life.
- However, he continues to have some pagan views about God's *nature* due to lack of metaphysical development.
- He is stable, but still very dependent on others for confidence.

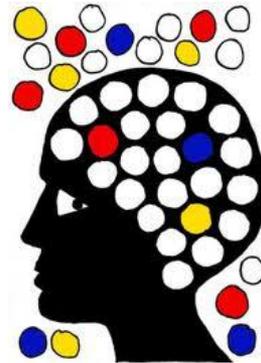
Stage 1 – Christian baby

- All baby believers have a great deal of pagan views of God due to the problem of pagan horizon of meaning.
- All baby believers are tossed here and there by the kosmos, Eph 4:14.
- For baby believers it is all about pragmatism. If it works, they think it must be true.

The need for Philosophical/theological foundation in PR



The pagan minded Christian— with or without Bible doctrine--- cannot see the true image of the Christ-form because of his backdrop. He is precluded from seeing the Christ-form .



5- Hermeneutics – how do we understand that which is?

4- Linguistics – how is that which is communicated?

3- Epistemology –how do I know that which is?

2- Metaphysics – what is that which is?

(History of Metaphysics 8, **Science of Metaphysics 11**)

1- Reality – that which is (Logic 32, Truth 32)

PR 32

Foundations: Metaphysics (Science of Being *qua* Being 11)

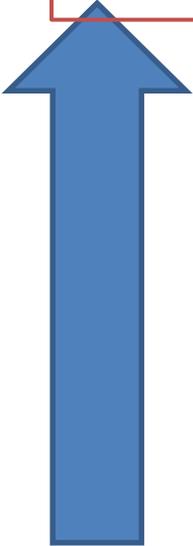
History of Metaphysics 32

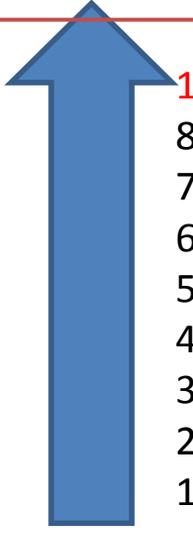
The Science of Metaphysics 32

Every human being is a metaphysical animal. The only question is the nature of his metaphysics. Anyone who tries to get rid of metaphysics soon finds himself buried under a mountain of his own false “metaphysics.”

Modern Christianity is paying a very high price for rejecting metaphysics. Not only is modern Christianity heavily influenced by deism, blind to the three transcendentals, it has erroneous views of the Trinity, the theanthropic Person, and what beauty (glory) means.

Consider what believers miss out on by lack of understanding of beauty (glory) of God in creation and the scriptures.

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- 8-Plato.6 (more on Plato later)
 - 7-Socrates (executed for commitment to Truth)
 - 6- Monists vs. Pluralists – the one & the many
 - 5- Parmenides (515-450 BC) – all is being
Heraclitus (540-480 BC) – all is flux
 - 4- Anaximander (610-545 BC) - *apeiron*
Anaximenes (580-500 BC) - air
 - 3- Thales – (624-545 BC) - water
 - 2- Kant’s Wall
 - 1- Overview

- 
- 11—The Transcendentals.10
 - 8-10 Being-Becoming
 - 7-Satan’s attack on metaphysics
 - 6-Integration of 4 causes
 - 5-Act of existence = “to be”
 - 4-Act and Potency/potential
 - 3- Four causes
 - 2-Being *qua* being
 - 1-Introduction

History of Metaphysics 8

Science of Metaphysics 11

The Transcendentals-10

1. Avicenna rightly notes that being is the beginning of metaphysics. Being (*esse*) is to be distinguished from what something is (*quod est*). Being is the act of existing and that is why it is transcendental instead of a genus or specie.
2. Metaphysically all things are true, good, and beautiful according to their kind. All true, good, beautiful things find their source in the True, Good, and Beautiful 'Ehyeh. God who is supersubstantially beautiful is called Beauty. He confers beauty upon all created beings according to the particular nature of each. He is the cause of harmony. Follow truth and you will always find the good and the beautiful. There is nothing more beautiful than Truth.

The Transcendentals-10

3. Beauty is related to the form (distinction between form and matter). Beauty has three characteristics.
 - a. Integrity of form. It is all there.
 - b. Right proportion. There is right proportion to its parts.
 - c. Splendor of form (cf. eagle).

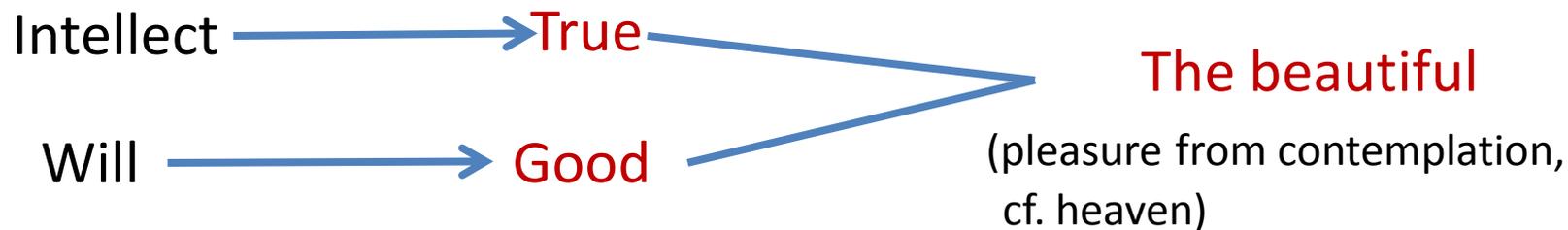
4. Again, the transcendentals (being, true, good, beautiful) are universal aspects of beings.
5. The importance of grasping basic concepts in the transcendentals and metaphysics for your worldview cannot be overstated.

6. Without the transcendentals the believer cannot resonate with the concept of the glory and beauty of the Lord—or the true Form of the spiritual life.
7. To be alive to divine beauty is to move much deeper into reality and Bible doctrine—it is to move into greater love. Remember, that beauty always brings pleasure (a love) through contemplation.

8. The beauty of poems, music, art, dance, movies, etc. consist in a beautiful assembly of concepts and images which appear to the will and even the senses as good.
9. It is the intellect *grasps* beauty (relations, proportion, and integrity).

10. Chart of the true, good and beautiful.

Beauty is a mediate property of being, i.e. it is derived through the mediacy of the true and good



The intellect is attracted by the **true**

The will is attracted to the **good**.

Beauty brings a certain delight or satisfaction

The Transcendentals-10

11. Ugliness is all about deformity whether it be in the visual arts or in literature or music or twisting the Word of God. In ugliness there is distortion and mutilation in place of truth, elegance, proportion and unity.

The Transcendentals-10

12. Ugly is always a negation, a deprivation of due truth and goodness (e.g., evil)
- There is objective ugly in music, art, the cinema, and literature.
 - Idolatry is ugly.
 - Carnality is ugly.
 - Godlessness is ugly.
 - Selfishness is ugly.
 - Sin and evil are ugly.
 - Atheism and materialism are ugly.
 - Alienation from God is ugly.
 - The Exodus generation was ugly.
 - The Corinthians were ugly believers.
 - Demas was an ugly believer.
 - The Galatians were ugly believers.
 - The Laodecians were ugly believers, Rev. 3.

The Transcendentals-10

13. Only God can draw beauty out of ugliness, good out of evil. The beauty that God bestows in grace is the most striking of all splendors in the universe.

- Consider the beauty of grace that Christ brought to those around Him.
- Consider the Apostle Paul, cf., Philip. 3.
- Consider what happens when believers confess their sins and move into the fruit of the Holy Spirit, Gal. 5:2-23.
- Consider what happens when believers “repent” regarding the direction of their lives, David.
- Consider how Bible doctrine and the Holy Spirit beautify believers, Gal. 5:20-22; 2 Cor. 3:18; Philip. 4:8.

The Beauty of God.5



“...crucified the Lord of glory,” 1 Corinthians 2:8

Sketch of Christ
on the Cross

DELACROIX (1845)

The Beauty/Glory of God-5

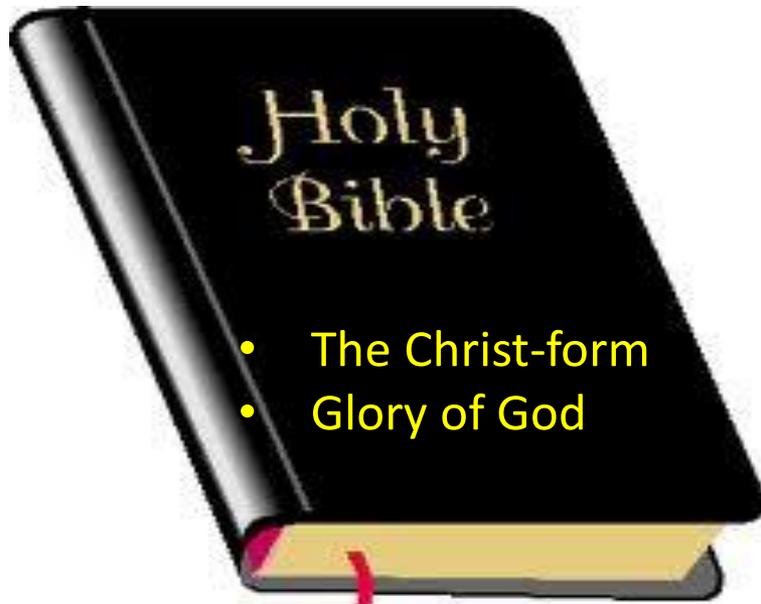
To get to the true Form of the beauty (glory) of God as well understand the various layers one must examine with all the biblical data (in the original languages and under FHS) in the context of philosophical realism (reality, metaphysics, epistemology, linguistics, and hermeneutics): [Gen 1-3; 3:24; 6:2; 12:11](#) [Exod. 2:2; 25:8, 22; 29:43-46; 33:18-22; 40:34-38](#); [Job 38-39](#); [Psa. 19:1-2](#); 27:4; 32:1-11; 34:8; 145:8-17; [Prov. 4:5-9](#); 2 Chron. 26; [Isa. 3:18; 5:20-21; 6:1-8; 42:18-20](#); 48:4; 64:6; 53; [Jer. 7:24-26](#); [Matt. 5:8; 11:25-30](#); 6:22-23; [13:13-14](#); 15:12-14; 27:36; [Mark 10:45](#); [Luke 1:78-79](#); 4:6-13; 21:5; [John 1:1-18, 1:29](#); 3:11-21; 4:34; 5:19-20, 30, 37, 44; 6:38; 7:18, 28-30; 8:12-14, 20, 28, 31-42, 12:35-41; 13:1-34; 14:8-31; 15:1-2, 8, 10-19, 24-26; 19:23-30; 21:19; [Acts 3:2](#); 20:28; [Rom. 1:18-32](#); 3:9-19, 21-26; 5:1-2, 6-11; 10:15; [1 Cor 1:23-31](#); 2:8-9; [2 Cor 3:18-4:6](#); [5:18-21](#); 8:9; [Gal. 3:13-14](#); 4:4-5; [Eph. 2:10](#); 5:25-32; [Col. 2:9, 13-14](#); [Philip. 2:5-11](#); 3:10-14; 4:4-8; [Titus 3:4](#); [1 Pet. 1:8](#); 2:21-25; 3:1-5; [2 Pet. 3:16](#); [Heb. 1:1-3](#); 2:14-18; 5:5; [James 1:11, 17](#); [1 John 1:1-4](#); 2:1-2; 3:2-3, 16; 4:9-10, 20; [Rev. 5:9-14](#); 12:3, 7, 9; [21:1-22:5](#).

2 Corinthians 4:6, For God, who said, "Light shall shine out of darkness," is the One who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ.*

***One cannot gain the light of the knowledge of the glory of the Lord in the face of Christ through word studies of "face" or "glory." It is all about Form and Beauty.**

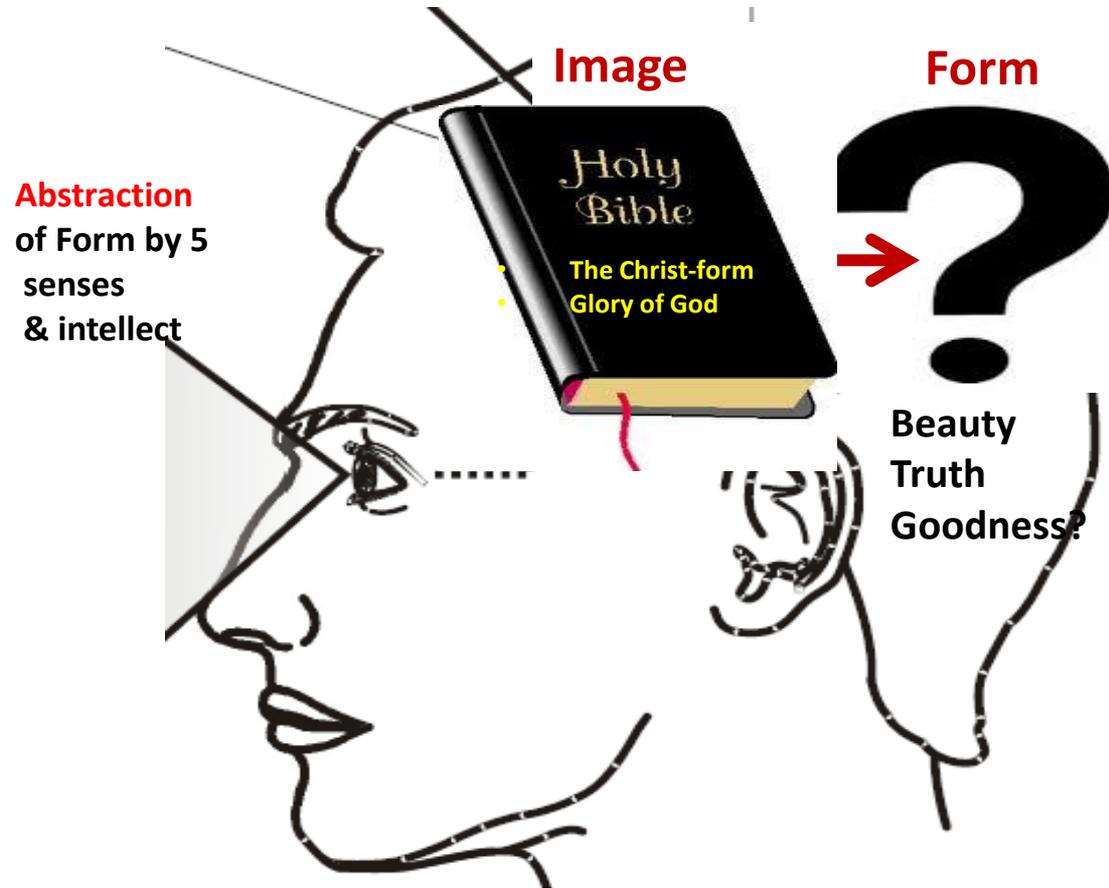
Abstraction of the true, good, and beautiful

In abstraction (3rd level), being is not identical to what is sensible. In abstraction one removes sensible qualities though one needs sensible qualities to get there. All knowledge begins in the senses but does not derive from the senses.



Objective Form:

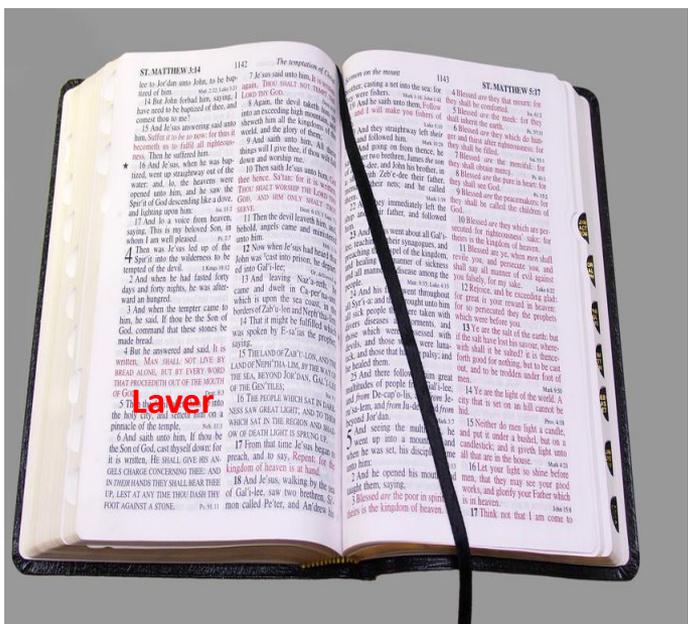
Invisible substratum (essence/Form)



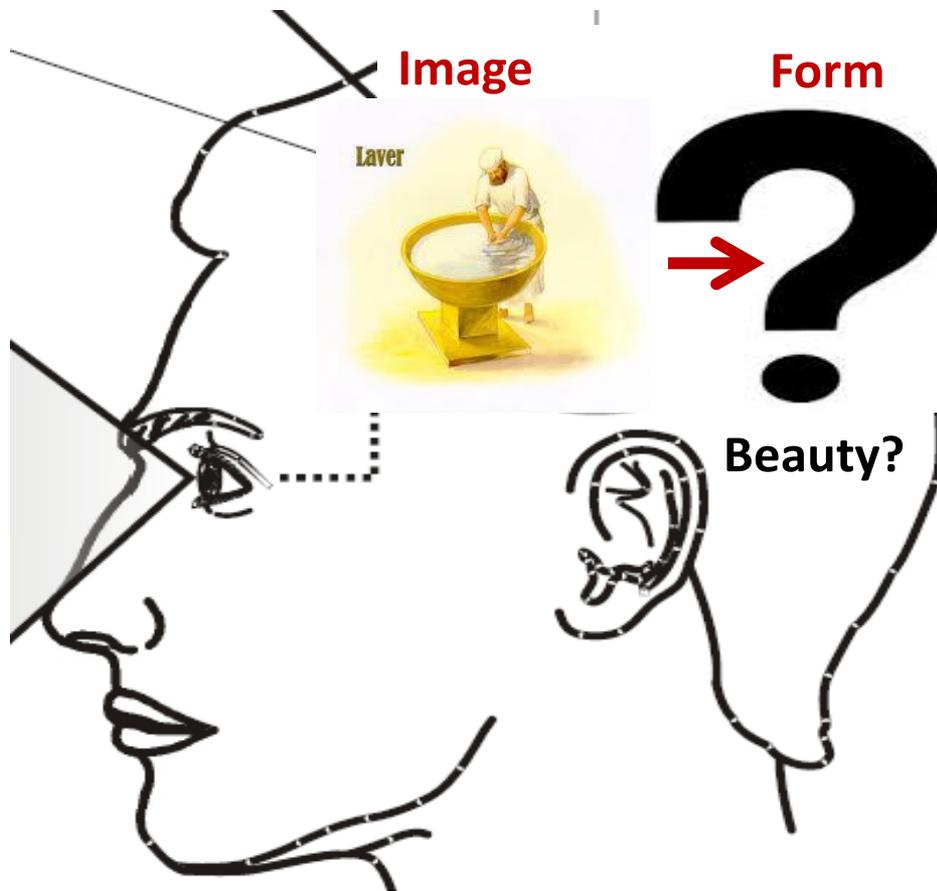
Subjective Knower

Abstraction of the true, good, and beautiful

Insight into the true, good, and beautiful is all about “reading/seeing” the Form. There are three things that come into play in reading/seeing Forms: the objective form, the subjective knower, and the abstraction of the form.



Objective Form:
Invisible substratum (essence/Form)



Subjective Knower

Abstraction of the true, good, and beautiful

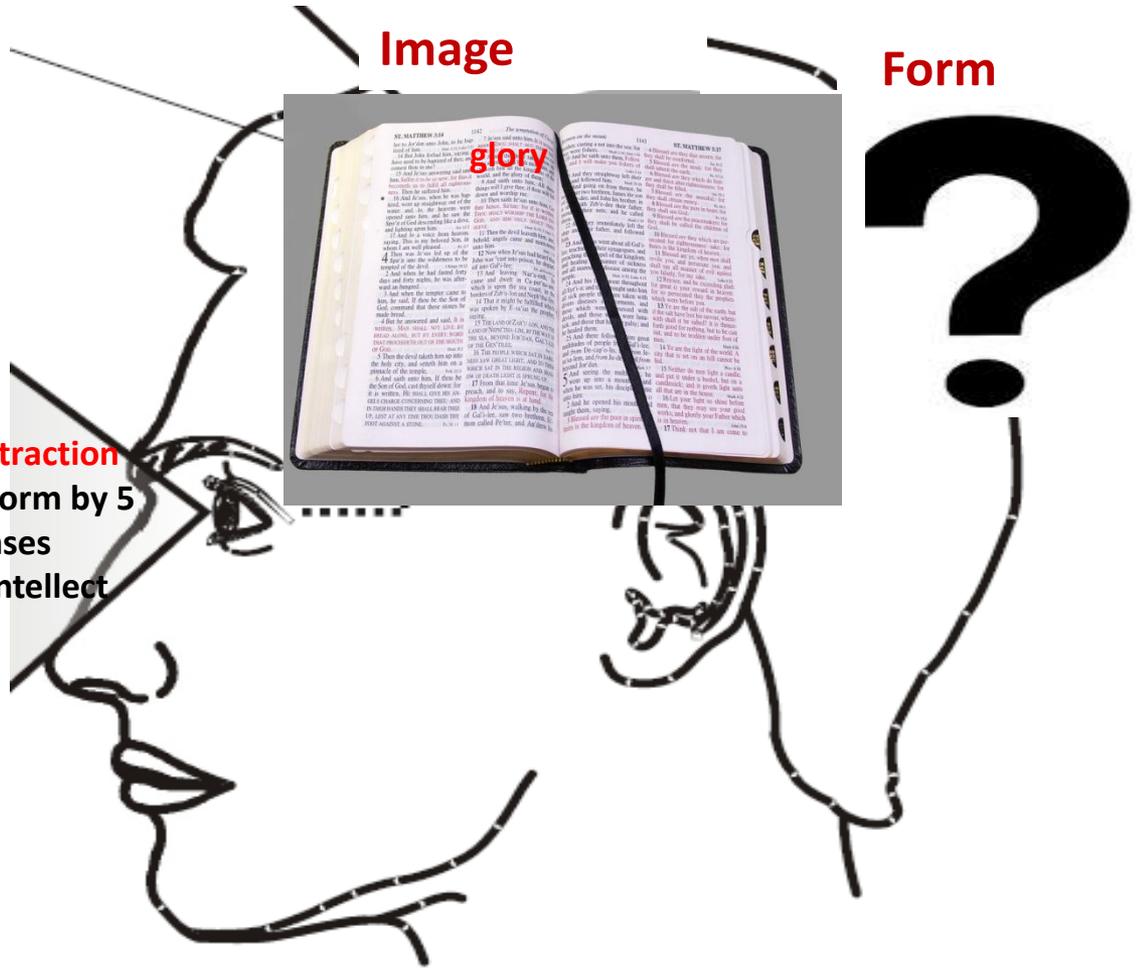
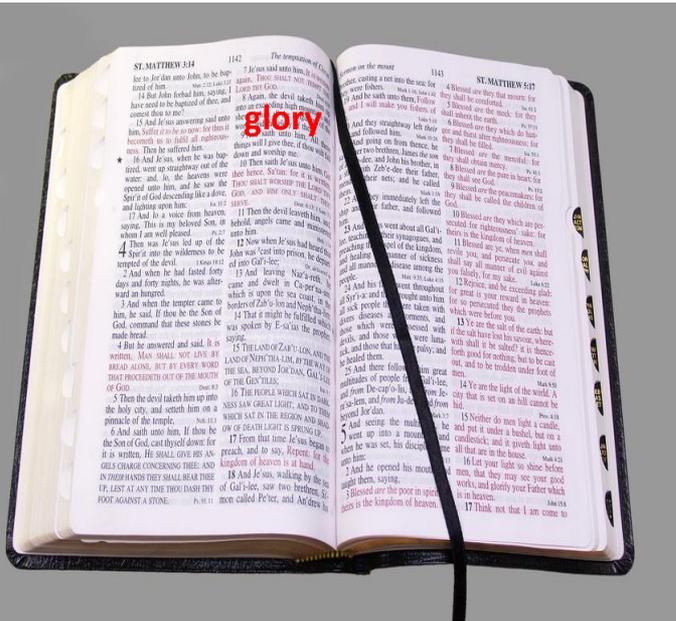
Objective Form

Image

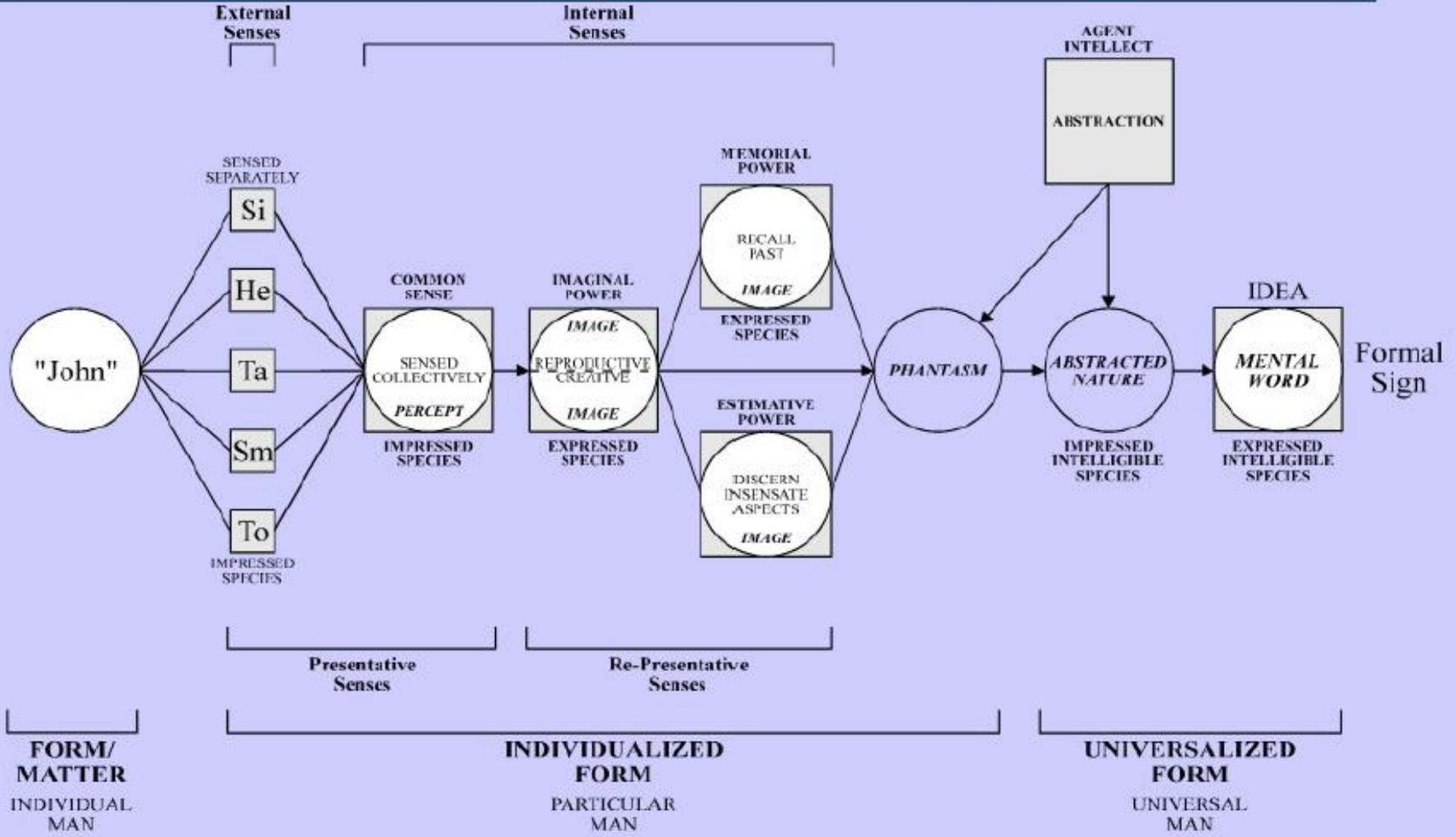
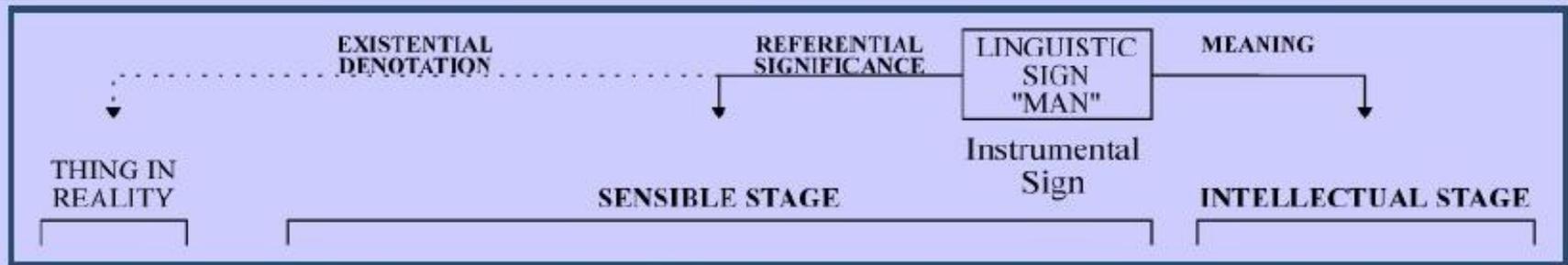
Form



Abstraction of Form by 5 senses & intellect



Subjective Knower

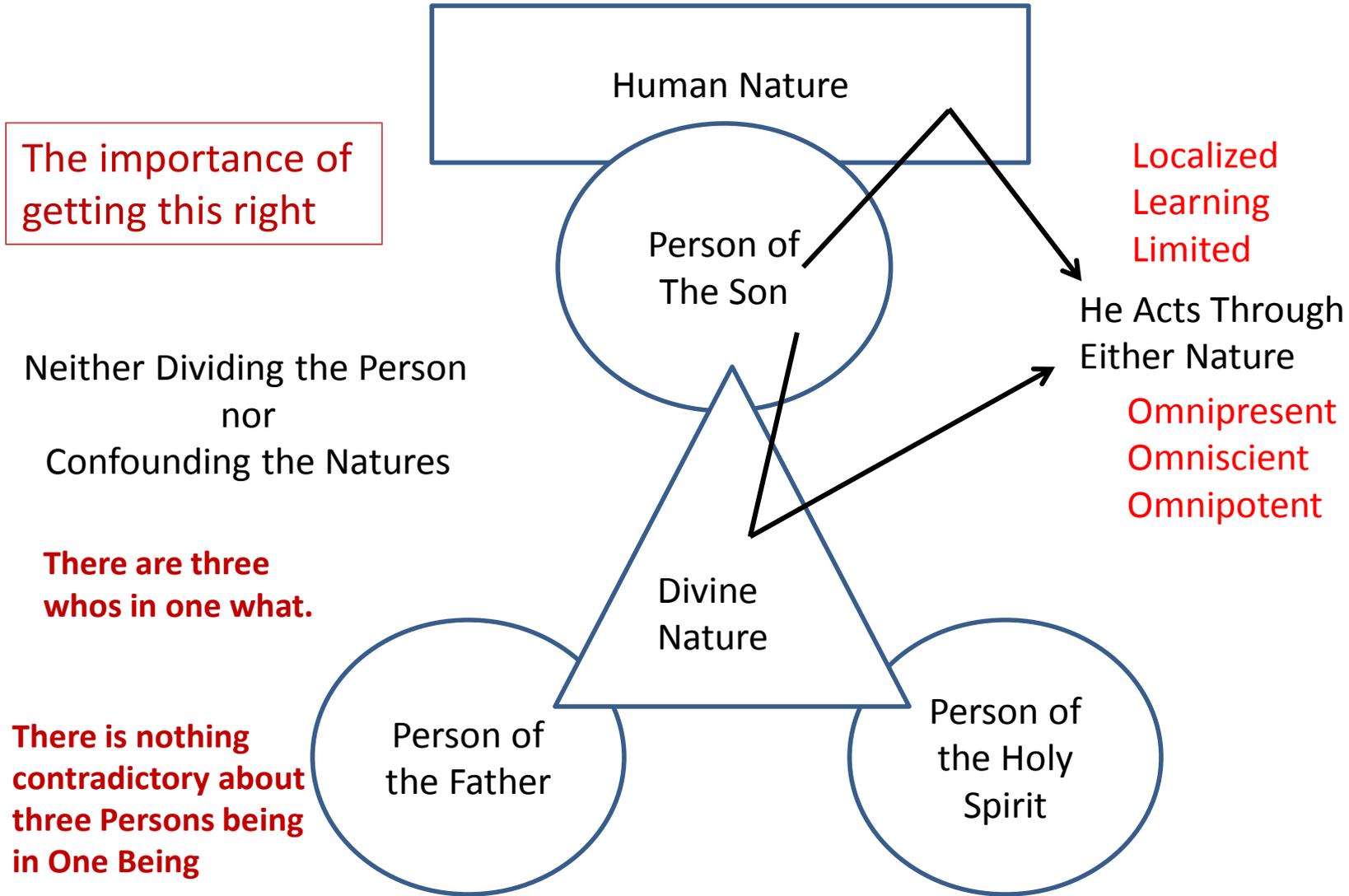


The Beauty/Glory of God-5

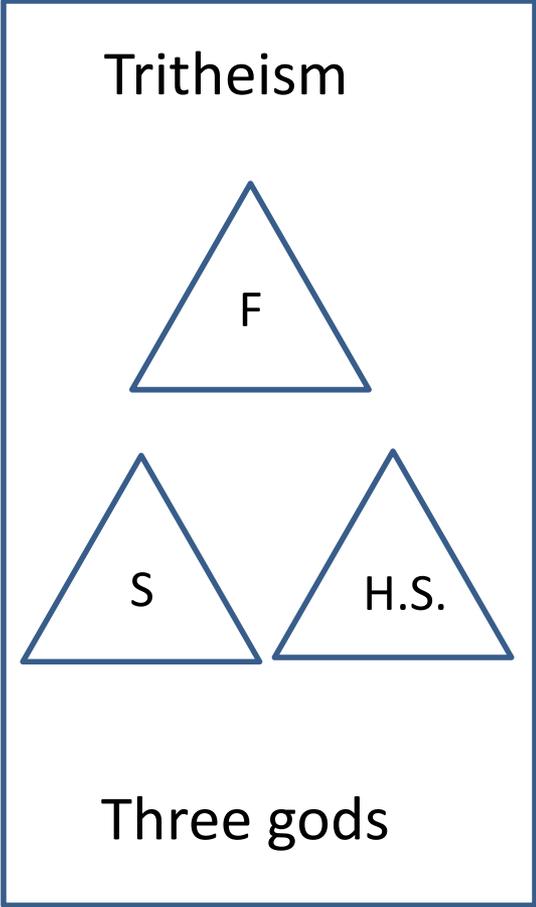
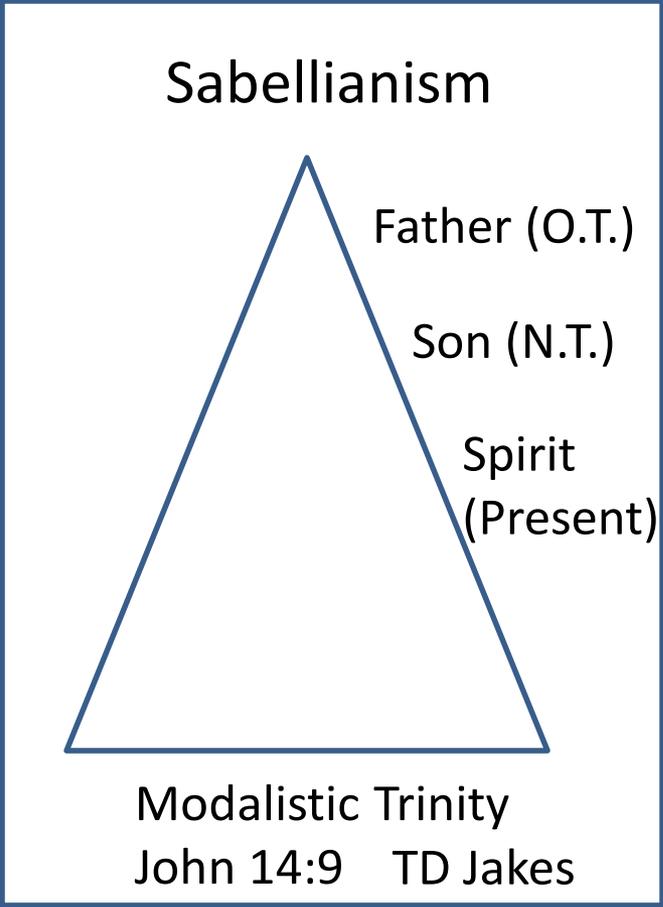
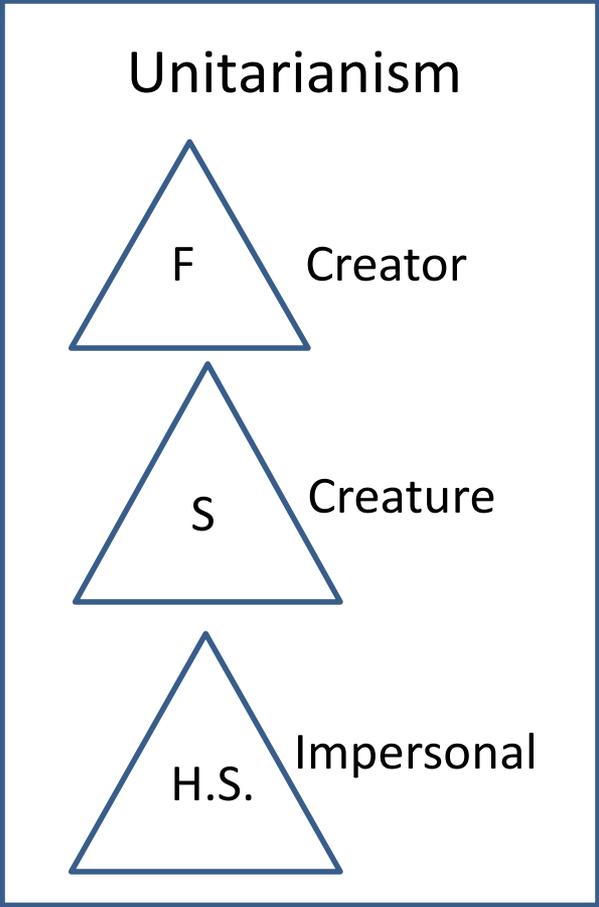
1. There are two major Forms of revelation of God's glory.

- a. Creation, Psalm 19:1-3; Rom. 1:18-23, 32. To grasp the deeds of *Esse* in the form of *esses* leads to thanksgiving and praise. Creation is God's first phase in revealing His majesty and beauty.
- b. Jesus Christ, Philip 2:5-11; Heb. 1:2-4. The Christ-form is deposited in the Word of God. The beauty of God unfolds in the Gospels and then in the Epistles in the most magnificent manner. Paul is perfectly oriented to the majesty of God in Romans 1 and Ephesians 1.

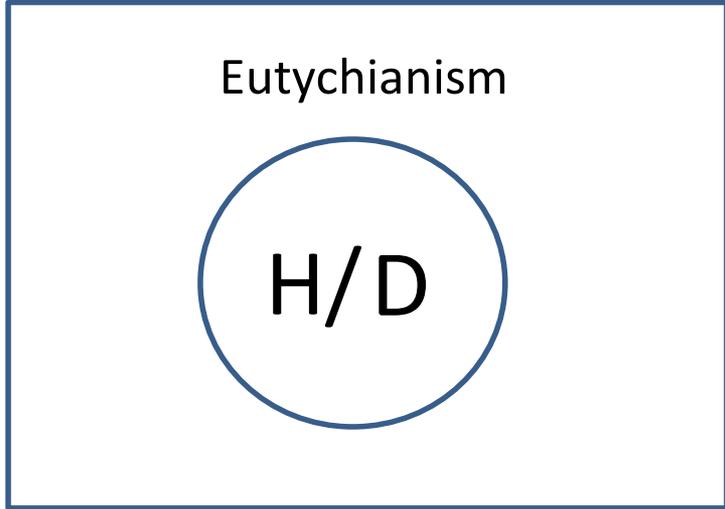
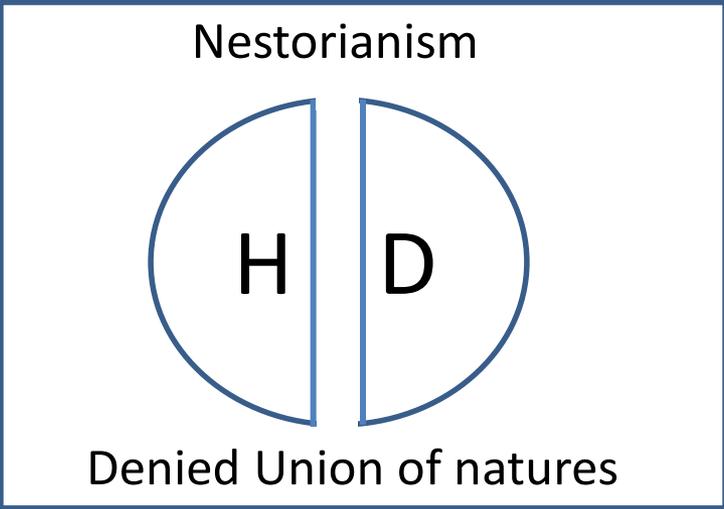
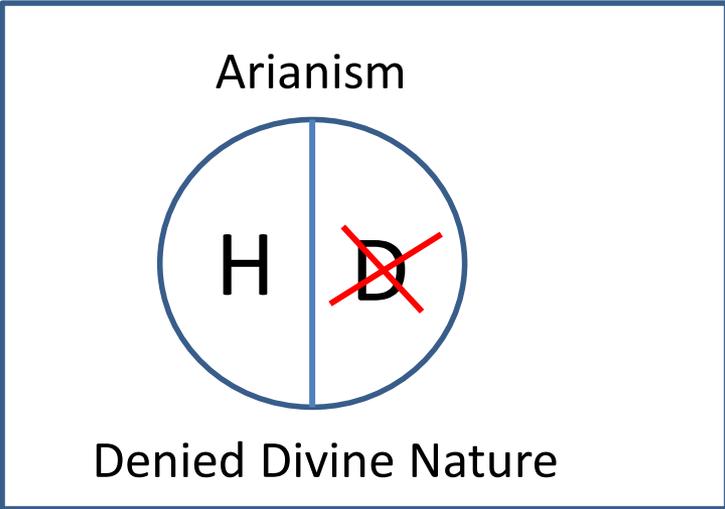
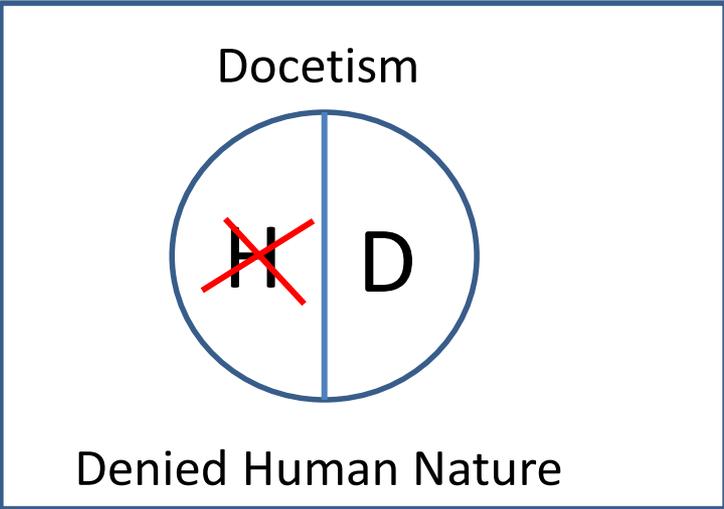
2. The Scriptural Form of Jesus Christ (putting the puzzle pieces together)



3. Subjective false readings/pictures (misapprehension) of the Form of the Trinity.



4. Subjective false reading/pictures (misapprehension) of the Form on the Person of Christ



The Beauty/Glory of God-5

5. **There are three factors in reading the divine forms: reader, form, abstraction.**
- a) The subjective reader (Deut. 28:1-13, 28-29, 47; 30:10-20; Isa. 1:2-4; 42:18-21; Jer. 7:26-28; Matt. 5:8, 11:25-30; 13:14-23; 23:32-39; Luke 24:25-27; John 1:5; 11; 5:36-47; 6:60-71; 8:31-56; 12:35-50; 14:11, 16:7-15; Rom. 1:18-32; **1 Cor. 2:6-15, Gal. 3:1-5**).
 - b) The objective divine forms in: a) creation (Psalm 19:1-4; Isa. 6:1-4; Rom. 1:18-23); b) the Word of God (2 Tim. 3:16-17; Heb. 4:12), and c) in incarnate Lord Jesus Christ (2 Cor. 3:18-4:6; Col 2:9; Heb. 1:1-4; 1 John 1:1-4).
 - c) The abstraction (**Luke 24:25-27**; John 5:36-37; 15:26; **1 Cor. 2:6-16**).

The Beauty/Glory of God-5

6. The beautiful divine Form revealed by Jesus Christ (**John 1:1-18, 29; 3:11-21; 4:34; 5:19-20, 30, 36-37; 6:38; 7:18, 28-30; 8:28, 31-47; 10:18, 28-30, 38, 12:32-50; 13:1-34; 14:6-11; 15:1-2, 8-13, 24-26; 16:7-15; 17:6; 19:23-30; 1 John 1:1-4; 2:1-2, 9; 3:2-3, 16, 23; 4:9-10, 20; 5:1**).

The Beauty/Glory of God-5

7. The beautiful divine Form developed by the Apostle Paul (Rom. 3:9-19, 21-26; 5:1-2, 6-11; 10:15; 1 Cor 1:18, 23-31; 2:8-9; 2 Cor 3:6-4:6; 5:18-21; 8:9; Gal. 3:13-14; 4:4-5; Eph. 2:10; 5:25-32; Col. 2:9, 13-14; Philip. 2:5-11; 3:10-14; 4:4-8; Titus 3:4-6).